

# BOSTON RECORDER.

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TUESDAY MORNING, JUNE 10, 1817.

VOL. II.

## HOUSE DEPARTMENT.

### ALPHABETICAL LIST

#### OF PROTESTANT

#### STATIONS & MISSIONARIES

#### THROUGHOUT THE WORLD.

#### (Continued from page 99.)

#### OF EXPENDITURE.

#### OF THE MISSIONARIES

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unto you spiritual things, is it a great thing if we shall reap your carnal things?—Who planteth a vineyard and eateth not of the fruit thereof?—or, who feedeth a flock, and eateth not of the milk of the flock?

In different missions where the word has been blessed with success, a great part of the expense is thus contributed by those who receive the benefit. And it is by these very means that the Gospel must be carried through the nations. The Christian Church must give the impulse, and must long continue to send forth her missionaries to maintain and extend that impulse; but, both with respect to funds and teachers, a vast portion of the work will doubtless be found ultimately to arise from among the heathen themselves; who, by the gracious influence which accompanies the Gospel, will be brought gladly to support, as the Christian Church has ever done, those evangelists whom God, by his Spirit, will call forth from among them.

Before we quit the subject of expenditure, it may be expedient to offer a further remark.

We have more opportunities than most persons, of becoming acquainted with the interior management of missionary societies, and of ascertaining their real state; and we are fixed in the conviction, that all the institutions which take a lead in this work, are directed with a simple aim to the glory of God, and that their affairs are managed with Christian wisdom.

And we would remind the friends of the different societies, that there are many circumstances necessary to be known, before they can become competent judges of the expenditure of others. For instance, in several parts of the missionary sphere, as we have already intimated, the congregations support, in part or entirely, the work carried on among them—in others, they contribute nothing whatever—and, in others, are even personally a considerable burden on the mission. In one place, the missionary can live as well on 100*l.* per annum, as in others on 300*l.* In one sphere, great sums are unavoidably expended in preparatory work—in others, where this work is not now needed, the same sums would support a number of missionaries preaching the Gospel.

When all circumstances are taken into consideration, it will be found, we believe, and we speak from an investigation of the subject, that the rate of expenditure by the respective societies is much on a par; and that the average cost of each missionary, under similar circumstances, is usually much the same, to whatever body he may belong. This is to us a very satisfactory conclusion; as it shews that the sacred fund of missions is applied, on the whole, to its great objects, with as much frugality and economy as varied and difficult circumstances will allow.

#### Domestic Sources of Income.

On these resources, for a long time to come, the chief reliance must be placed. And if God be gracious to this country, he will give wider and wider influence to that zeal which is raising her to the character of an evangelist of the nations: and if she maintain this character, other Christian countries will join her, as they have already begun to do, in her glorious career.

Indeed, we cannot but hope, from the signs of the times, that strength and resources to far nobler objects than she has hitherto done.

Some impressive remarks are made on this subject in an American publication, in allusion to the celebrated Christian Treaty, which our readers will be glad to see.

"The contest in which Europe has been engaged for the last twenty-five years, is the most remarkable which the world ever witnessed. During its continuance, its prospects were, alternately, the most grand and the most gloomy, which human events could create. Ambition was never before so unsparring to liberty, and happiness, and life. In no former period did war ever combine genius, and skill, and wealth, and numbers, with such terrible effect. On the smallest calculation, this contest has cost Europe twelve thousand millions of dollars; and ten millions of her inhabitants are supposed to have perished by the hand of violence. What have been the fruits of this mighty sacrifice? What has been gained, which can compensate for all the various misery which is implied in this waste of property and of life? The contest began by putting the Bourbons down; and it has ended by restoring them. France has gained glory; and she has lost it. Buonaparte sprung from nothing; and he has returned to nothing again. No wonder, that, while the misery of this struggle is still fresh in their recollection, the sovereigns of Europe are anxious to adopt a policy which will prevent the repetition of such stupendous folly. The world is ripe for such a policy. War has lost its splendor. The mind sickens at the thought of new battles and continued revolution. We long to see the science and enterprise of Europe devoted to the cause of human happiness. We long to see her resources unencumbered by war; that she may extend to Asia and Africa, all the arts and refinements of civilization, and all the blessings of Christianity. What a change would be effected, if Europe would consent to make the same sacrifices, for twenty years, to render the world happy, which she has made to render herself miserable! How would the earth rejoice under the influence of such a policy!"

In the mean while, let all Christians devote themselves and their substance to promote the progress of truth and righteousness in the world. We need not fear, but that He, whose are the silver and the gold, will, even in these times of difficulty and need, open resources for the furtherance of that work, which shall surely be accomplished.

And, great as appears the liberality of Christians among us, yet how small a sum is the one or the two hundred thousand pounds which are employed in this great work! If every thirtieth person in the United Kingdom of fifteen millions gave but a penny a week, they would supply more than one hundred thousand guineas a year! And if the whole mass of the community were brought to contribute, one with another, but this trifling boon, no less a sum would, of course, be annually devoted to this highest work of Christian charity, than three millions of guineas!

Here is abundant encouragement for continuing to diffuse a sacred zeal in the cause of missions. The preacher and the speaker may hope never to appeal in vain; and every individual friend of missions may thus do something toward the extension of Christ's kingdom. If but five weekly contributions of a penny each be obtained, they supply more than a guinea annually;—if a 100*l.* more than twenty guineas;—if a 1000*l.* more than 200*l.*; and so in any further proportion, till the result would be found as we have above stated, if applied to the population of the whole kingdom.

As the mass of the people become influenced by the great motives of the Gospel, they will gladly yield of their substance to assist in communicating that Gospel to the perishing heathen. Many, under difficulties and privations, even such that the gift must be returned into their own bosom, are, out of their deep poverty, anxious to further the cause of truth and righteousness in the world.

We quote the following honorable and affecting testimony of a clergyman to the benevolence of his poor parishioners. It is addressed to the secretary of the Church Missionary Society; and we know it to be a fact, that attestations of the same nature, to the charity and zeal of Christ's poor members, are coming in from all quarters:—

"In some instances, our subscriptions have rather fallen off—not however, dear Sir, from any want of inclination, but from actual inability: for I do assure you, my heart has even ached, when I have seen some bring their weekly penny, who have not had a sufficiency of that bread that perisheth: but their love for the bread of life has influenced them to contribute their mite, that others might have an opportunity of tasting that Bread which they themselves have felt to be more precious than their necessary food."

ON A SPIRIT OF MUTUAL LOVE.

We shall close these remarks with some hints on the cultivation of a right spirit among the friends of missions.

We think we can perceive indications of a course opening before the great bodies of Christians now coming forward in this cause, which marks the governing hand of God.

There are characteristic differences in the missionaries of some of these bodies, arising from their education and habits, and from the characters of those bodies themselves with which they are connected; and a few of these institutions are, by their discipline, better fitted than others to train men to that habit and temper, which are of great advantage in the work of missions.

If all these societies follow, with simplicity, the path opening before them—envying none—speaking evil of none—silently learning by the experience of all—and fervently praying for all—then will the great Master shower down on them abundant prosperity; and will point out, by his providence, what portion of his work he has before ordained that they should walk therein.

But, in proportion as human infirmity shall be suffered to mingle with the work, and any become puffed up for one against another, the usefulness of such a body will probably be lessened or retarded; while the hands of sincere Christians will be weakened, and their hearts discouraged.

We may be allowed to indulge a more sensible warmth of affection toward that body to which we belong. More interest is created, as Dr. Buchanan has well observed, when the work appears to be somewhat of our own; and more energy is excited, when the attention is chiefly directed to the operations of a single body of men: and there are wise reasons to be assigned for the permission of this state of things. But we must watch against indulging exaggerated views of our own institutions, and a spirit of indifference or a want of candor toward others.

Some, indeed, seem to stand by, and to view these Christian efforts with neglect, if not with contempt; and others set themselves against them in active hostility, as needless, or even injurious: but we must not despise these men, nor meet them in

their own spirit; but rather oppose them with the meekness of wisdom, and pray that God would remove that infatuation which brings them under the aggravated guilt of indifference or hostility to the best interests of man, and to the establishment of that kingdom which will be the consummation of the divine councils with reference to this present world. When once the duty of supporting missions is brought before the mind, that servant may justly dread many stripes, who, from indifference, from party spirit, from superciliousness, from overweening partialities, from indolence, or from carnality of mind, shall dare to set himself against those servants of their common Master who are occupied in his work, or even refuse to lend them his utmost aid.

Never had Christians the opportunity presented to them of winning a brighter crown. If they who turn many to righteousness shall shine as the stars for ever and ever, every man who gives his whole heart to forwarding the salvation of the world will have his high reward in the kingdom of our heavenly Father; and, even, in this present state, where communities and nations have their retribution, that body of Christians, or that Christian country, which shall devote itself to this work, will secure the Divine protection and favor.

(To be continued.)

## MISSIONS IN AFRICA.

From the London Evangelical Magazine, Feb. 1817.

A letter from Mr. Read was lately received, dated Graff Reynett, Aug. 26, 1816, when he was on his way to Latakoo, with six waggons and about thirty members of the church at Bethelsdorp: He informs that there is a prospect of success among the Bushmen; and he was about to proceed to Thornberg, the missionary station, on his way.

As to Graff Reynett, he says, 'Religion continues to flourish here. A preacher has been raised up, whose labors are much blessed.' 'I preach,' he says, 'in Dutch every evening, and endeavor to plead the cause of the heathen. The mission to the Caffres seems to have had a wonderful effect in the colony. I had to relate every circumstance, the other evening, to a crowded auditory; I think it may have a good effect, and not only here, but also at Griqua town, and even at Latakoo.'

'I have just received a letter from Bethelsdorp, where all is well, and the work of God flourishing. A letter also has been received from Mr. Williams, who says he had arrived at his station in Caffraria, and that all is well.'

Extract of another letter from Mr. READ, on his way to Latakoo, dated Grace Hill, (formerly called Thornberg), the new station among the Bushmen, Sept. 17, 1816

'I arrived on the 9th ult. having had a tedious journey from Graff Reynett, owing to the severe cold, and the badness of the oxen. On the 30th of August, when we were at Pict van du Merwe, we had a sharp frost and ice about half an inch thick. This was a curious object to the children, who had never seen ice before. They brought some of it to the waggons to preserve it for glass, but alas! it soon melted in their hands, which disappointed them much; a lively emblem of the vanity of all earthly things! On the 3d, we halted the whole day, on account of the great snow that fell. I could not get the people to stir an inch. Now, for the first time since I was in Africa, I could fancy myself in England.'

On the 7th, we arrived at the place of Jacob Jubert, a respectable farmer and friend of the missionaries. If the slaves, Hottentots, and Bushmen, were generally treated as they are here, the state of things would be much improved. We spent the Sabbath here, and preached twice. On my arrival at this place I was much pleased with the appearance of things, which have taken so favorable a turn, that instead of Thornberg, we agreed to call it Grace Hill.

I found that about three months ago God began to pour out his Spirit on the people here, first among the Oorlams, and afterwards among the poor Bushmen. Seven have been baptized. One of them is the captain of the Bushmen here. The state of his mind was for a time such as to reduce him very low; he did not then know the nature of his own case. Now that his mind is healed, his body also is restored. He is now very zealous in recommending Christ to his countrymen.

A church is now formed; into which three Boors from the colony have been received. The work here has been much impeded by the want of good interpreters; but these are now provided.

Yesterday presented an affecting scene at the Lord's table. Here, among the mountains, Englishmen, Boors, Dutchmen, Hottentots, & Bushmen were communicants.

The night before last brother Corner arrived here with Jan Goezman. As things at Makoon's Krall seem to be unsettled, I intend to fix them at Rhinoster Fontains, about three days journey from hence, towards Griqua town. Three hundred Bushmen are said to inhabit that spot. We take a plough with us. I shall probably stay with them a few days, and with our people assist in building a house for them, &c.—Two interpreters from hence go with us. Jan Rooy, who was in England in 1803, is

likewise with brother Corner. We have three Hottentot preachers with us from Bethelsdorp.

There is a general concern among the Bushmen; every where they are heard praying, at least in this neighborhood.—Last night our people were singing and praying with them till past midnight.

Is not Isaiah xlii. 11, now fulfilling? 'Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit; let the inhabitants of the rock sing, let them shout from the top of the mountains.'

## Conversion of AFRICANER.

A letter has lately been received from Mr. EBNER, the missionary employed at AFRICANER'S KRALL, dated Aug. 28, 1816, fr. which the following extracts are made:

'Very interesting must be the good news from the shores of Africa to you, and to every one who loves the Lord Jesus and his word—very interesting, that so many sinners are converted to Christ our beloved Saviour, whose arms are still stretched out to embrace them; & Africa is also stretching out its desiring hands to their blessed God and Redeemer. I never found the word so impressive on the hearts of my hearers, as since I have been here with Africaner. The Spirit of God works with power upon their hearts. I am astonished; I cannot describe what I have experienced since I came hither.'

Mr. Ebner then refers to the conduct of a person of influence, who had once been friendly, but had not only refused to attend the preaching of the word, but had used his influence to prevent others, and whose hostility was greatly feared. The missionary, however, after fervent prayer to God for success, went to the residence of that person, accompanied by four of his pious people, when, by the blessing of God, on his prayers, preaching, and conversation, the adversary was softened, and became a friend. On which, Mr. Ebner says, 'Thanks be to God for his almighty assistance. He is the Governor of the world, the ruler of our hearts, the friend of needy sinners, and their helper in all their distresses! We have seen his hand. God our Saviour has been with us, and strengthened us; and if he be for us, who can be against us?'

The converted natives, around Mr. Ebner's residence, thus express themselves: 'In Jesus we find all our life, comfort, joy, peace, and happiness. Without Jesus we cannot live; were we to be again without him, we should lose our immortal souls. There is no refuge, nor help, nor rest, nor salvation, but in our gracious Redeemer.'

'I find, by constant experience, that nothing makes so much impression on the hearts of my hearers, as speaking to them of the dying love of Christ—what he did for poor sinners—his great patience, and long suffering;—that breaks their hearts; that melts them into tears, so that old and young frequently cry out, 'Jesus help us!'

It may be expected that these converts, so lately rude and untaught savages, will express themselves in a manner very different from ours; but the following are remarkably striking, while perhaps they will extort a smile:—Old Africaner thus expressed himself: 'I am glad that I am delivered. I have long enough been the horse of the devil, who employed me in his service; but now I am free from his bondage. Jesus hath delivered me, him will I serve, and with him I will abide.' Now, like Anna, who departed not from the temple, he does not omit attendance on any religious service.

Some of the converts thus describe the heart of man: 'Our heart, say they, is, by nature, like a *Tendeldoos*, a tinder-box.—When the box is shut, there is no life in the tinder; but as soon as we open the box, and strike with the flint and steel, the sparks enkindle the tinder. Thus is our heart, by nature, shut up, like the box, and dead in trespasses and sins; but when the Spirit of God comes, he opens the heart, takes away the cover, and kindles it with his heavenly sparks.'

They allude also to the custom of serpents. 'When the serpent creeps out of her old skin, she forsakes also her old hole, and never returns to it again; thus, say they, we must skin off our old sins; creep out of our old state; live a new life; and never more return to our former state.'

Mr. Ebner says, he has now about fifty hearers, and about thirty attend the school; but he has reason to expect a considerable addition; others, before referred to, having been kept back. 'If you could see,' says Mr. E. 'the great hunger and thirst of the people for the word, you would heartily rejoice. I can almost say, with our Saviour, 'Where much is forgiven, they love much'; and with the apostle Paul, 'Where sin abounded, grace doth much more abound.'

Whoever recollects that on this spot, where Africaner was once the terror of the surrounding country, a Christian church is established, will heartily rejoice and give glory to God.

## Wesleyan Methodist Missions.

The Committee, during the last year, have sent out 19 additional Missionaries, viz. 4 to Ceylon, 1 to Bombay, 1 to the Cape of Good Hope, 4 to the West-Indies, 2 to Nova Scotia, 3 to Newfoundland, 1 to Quebec, 1 to Gibraltar, 1 to Brussels, 1 to France; making the whole number employed in foreign stations, under the direction of the Methodist Conference, 80.



ANOTHER CONVERTED JEW.

From the London Jewish Expositor, March 1817.  
*Account of the Conversion of Solomon Joseph.*  
Bury St. Edmunds, March 12, 1803.  
The Gospel of late, in this place, has been attended with great success. Accessions to our church have been numerous, and the sweet influence of vital religion increasingly felt by us all. Among other instances, is a Prussian Jew, of the name of Solomon Joseph, who has been in this kingdom upwards of thirty years, and three or four of them resident in this town.  
From the earnest and repeated intreaties of his wife, who is a serious Christian, he was induced, near twelve months ago, to hear among us the glorious Gospel of God our Saviour. The subject to which our esteemed pastor, (the Rev. Charles Dewhurst) was providentially directed at that time, was founded on Heb. xiii. 10-13. After his first attendance, he began to suspect his own religion, and was influenced to pray that "God Almighty would lead him into what was truth." From that time he omitted no opportunity of attendance. The light he gained into Christianity was rapid: especially as our beloved minister was expounding the Acts of the Apostles. Hearing a discourse in the month of January, upon the conversion of Lydia, and her public profession of Christianity: he waited upon Mr. Dewhurst the following day, to declare what God had done for his soul, and express his desire of being baptized. The interview was pleasing and affecting; the account which he gave of his conversion was simple, clear, and striking. After this, he was waited upon by a number of Christian friends at different times, who were more than satisfied with the account he gave. On the first Sunday in March he was baptized, when, before a very numerous and crowded audience, the service was conducted in the following manner: After singing, Mr. Dewhurst offered up a solemn prayer;—then delivered an instructive discourse;—after which, the following questions were proposed. "Solomon Joseph, as your parents were Jews, and as you were educated in the Jewish principles, what induced you to embrace the Christian faith? What are your reasons for believing that Jesus of Nazareth, was the Son of God? As you know, that you are a guilty condemned sinner, according to the law of Moses, how do you expect to be saved?"  
To these he made very satisfactory replies, and was then baptized, according to the mode used in the independent churches. Immediately after his baptism, he was unanimously admitted a member of the church: and then Mr. Dewhurst addressed him, upon his public profession of Christianity,—the church of which he had become a member,—and the surrounding audience; concluding by prayer, for the extension of the Redeemer's kingdom.—Through the whole of the service, which was near two hours, solemnity filled the place, and at particular seasons, the whole congregation was much affected.  
In the evening, an appropriate sermon was preached, by the Rev. W. Hickman, of Watisfield, from John xxi. 15.

RUSSIAN BIBLE SOCIETY.

From the Religious Remembrancer.  
*Extract of a letter from St. Petersburg, to a gentleman in Philadelphia, dated—*  
March 22, 1817.

"It will afford you great pleasure, I am sure, to hear that the cause of the Gospel is advancing in this unlighted region, with a rapidity totally unexpected, and almost incredible. I have extracted the following statement laid before the Bible Society of this city at its last meeting, which shows the present amazing demand for the Holy Scriptures throughout this empire, & the steps which are intended to be taken by the Society to supply its increasing extension. The Emperor is a member of the Bible Society himself, and most of the highest nobility in this as well as smaller towns. At the last meeting of the Committee of the Russian Bible Society in this city, it appeared from a report then handed in, that measures have been taken by the said Committee to have printed during the present year (1817) in St. Petersburg, in the stereotype office—

Slavonian Bible in 8vo.	15,000
Do. New-Testaments 12vo.	10,000
Greek do.	5,000
German do.	5,000
In St. Petersburg, in other printing offices Bibles and Testaments in various languages	25,000
Moscow, at the office of the Committee, Bibles and Testaments in Slavonian	10,000
Total copies	70,000

"In 1818 it is intended to print in the Stereotype office in this place, which is to be enlarged—  
Slavonian Bibles 35,000  
Do. Testaments 20,000  
In other languages do. 10,000  
In the Comtee's office at Moscow, Bibles & N. Testaments in Slavonian 10,000  
In other printing offices 15,000  
By Branch Committees 15,000  
Total copies 105,000  
"After which, say in the years subsequent to 1818, it is intended to publish yearly, from the Stereotype Office of this city, between sixty and seventy thousand copies of Bibles and Testaments in Slavonian, besides what may be published there in other languages."

*Connecticut Bible Society.*  
There has been distributed the year past by the Connecticut Bible Society, 3105 Bibles; and since its organization in 1809, to the 1st of May 1817, it has distributed 18,033 Bibles, and 196 Testaments.

DOMESTIC.

A NARRATIVE

*Of the STATE OF RELIGION, within the bounds of the General Assembly, of the Presbyterian Church in the United States of America; and of the General Association of Connecticut, of New-Hampshire, and of Massachusetts proper.*

Every thing which relates to the Redeemer's kingdom is important to the world, and of peculiar interest to the people of God. The General Assembly, therefore, feel a pleasure in presenting to the churches under their care, a summary of the state of religion within their bounds, during the past year.

In entering on this duty, they cannot conceal their grief, that, in many parts of our wide extended country, there are many vices still prevalent, such as profaneness, intemperance, Sabbath-breaking and gambling; vices these, which always will be, whilst they continue, a cause of just complaint, and of deep regret. In many instances, however, a check has been given to these degrading and sinful practices, by the salutary operation of moral societies. Societies of this character, if instituted upon proper principles and conducted with suitable prudence, promise to be very useful in laying, at least, an outward restraint upon the disturbers of the peace and order of society.

In some instances too, we learn, with feelings of the greatest concern, that the walk and conversation even of professors, are not such, as becometh the gospel of Christ. They are cold and formal in their demeanor, and in their conduct conform to the vain customs of the world. Alas! they seem to have forgotten the solemnity of that transaction, when they laid their vows before the altar of God, and vouched the Lord Jehovah to be their God. The General Assembly feel it to be their duty, tenderly, but faithfully, to warn such of the danger of their condition, and the pernicious influence of their example, and earnestly to exhort them to strengthen the things that remain, which are ready to die.

Fidelity to the churches requires that these subjects of grief should be presented to their view; yet it is not to be understood that the evils complained of, are more prevalent than heretofore. There is, indeed, abundant reason to believe they are not. The general aspect of the church of God has never been more favorable within our knowledge, than at the present time.—The age in which we live is to be characterized as the age of Christian charity.—Numerous associations are formed, which have for their object the alleviation of human misery: associations, by the efforts of which, the widow's heart is made glad, the orphan's tears are wiped away, and poverty is relieved in its cottage of sorrow. Nor has benevolence limited her exertions by the temporal necessities of mankind. A higher object has claimed her attention, and received it. The spiritual interests of the poor and the ignorant, have been considered, with a solicitude and promptness, unparalleled in the history of the world.

In very many of our cities and populous villages, Sabbath Schools have been instituted for children and adults, in which thousands are taught to read the word of God, and are instructed in the principles of religion. They are led also to the sanctuary of the Lord by their teachers, and thus enjoy the benefit of that gospel which, otherwise perhaps, multitudes of them had never heard. Connected herewith, we would likewise note the instruction of the young and ignorant by catechising, and the institution of Bible classes, in most of our congregations; for these form a striking feature of the day. God has blessed these efforts, and Zion hath multiplied her children.

Religious Tract Societies are increasing, both in number and in exertions, to the manifest advantage of truth and piety.

Missionary Societies also claim from the General Assembly a distinguished notice—aided by those consecrated treasures, which have been placed at the disposal of these Associations, the gospel has been faithfully and successfully preached through a wide extent of country. It is with emotions of joy, which cannot be expressed, that we have heard of the zeal, the patience, and the intrepidity of those heralds of the cross, who, in the true spirit of their missionary character, have penetrated far into the wilderness, and have proclaimed salvation through the Lord Jesus Christ, where the gospel before had been scarcely ever heard. Never, never before have such narratives been presented to the Assembly; so interesting in their detail, so cheering in their aspect.

In more places than one, the Spirit of the Lord has shed down his holy influences on their labors; so that many precious souls, through their instrumentality, it is humbly hoped, have passed from death unto life, and are enrolled amongst the friends of Jesus. It is a pleasure too, of no ordinary kind, to be able to state, that the missionary spirit is increasing both among preachers and people; and many young men, entering the ministry, are not intimidated by the exertions and privations of a missionary life; they are ready to spend, and be spent, in that blessed cause, which contains in itself a character of infinite importance:

"Enough to fill an angel's hands,  
If fill'd a Saviour's heart."

In the establishment of Bible Societies there has been the most extensive combination. Within the hallowed circle of their operation, all denominations of Christians have met. And the past year will be remembered, by future generations, for an expression of attachment to the sacred volume, by the increase of these Societies, before unknown. And here, it ought not to be concealed, that the establishment of the AMERICAN BIBLE SOCIETY has been a

principal mean of giving this impulse to public sentiment. There is a grandeur in its character, which commands respect—and an influence in its extension, which must be felt.

Among the patrons of these charities which we have recorded, and who merit the gratitude of the church, the General Assembly recognise the unceasing efforts and liberality of pious Females—their benevolence has flowed in various channels, and their zeal will be long held as a precious memorial of their virtue and their piety. The Cent Societies are peculiarly their own, by which sixteen young men have been supported the last year in whole or in part at the Assembly's Seminary at Princeton. Go on ye sisters in Zion, and ye mothers in Israel, until the earth shall be filled with the knowledge of the Lord!

The monthly concert for special prayer has been almost universally attended; and herein a union of sentiment and desire, has been expressed by our churches, which affords the brightest prospects to the Redeemer's Kingdom. Indeed, Zion has been evidently extending the curtains of her habitation. She has lengthened her cords, and strengthened her stakes. The number of her branches has been increased, and her members been multiplied. Until now, we have never known such bright displays of sovereign grace, nor marked so distinctly, the triumphs of the cross of Christ. God hath indeed been seen, in the operations of his Spirit, to have dwelt with man upon the earth. It is the Lord's doing, and it is marvellous in our eyes.

[Remainder next week.]

POWER OF CONSCIENCE.

From the Connecticut Courant.

On the 7th day of October last, was committed to Newgate prison, a man by the name of Isaac Lienbar, about 42 years of age, a Swede by birth. He was sentenced by the Superior Court at New-London, Sept. term 1816, for the crime of burglary, to two years in prison and for payment of costs.

Nothing remarkable in the conduct of this prisoner was noticed except his strict attention to the religious exercises in the chapel, until Sunday morning the 27th April. On that morning while the prisoners were together in the stone rooms as usual, a trifling dispute arose between Lienbar & another prisoner, James Smith, a negro lad committed from New-Haven, for horse-stealing. In the heat of dispute the negro drew a small pointed knife from his pocket or some other place where he had concealed it from the search of the guard, and instantly stabbed Lienbar near the lower rib on the right side of the breast: the blade of the knife was about three inches long, but piercing two or three folds of clothing did not probably enter far if at all into the trunk of the body. The wound at the time was considered by the prison-keeper and others as of a serious nature: but Lienbar expressed no great alarm about it until Sunday 4th of May: he then communicated to Mr. Clark, the chaplain, a desire to see and converse with him in the hospital-room immediately after the forenoon exercises were through.—At this interview, at which were present the prison-keeper and some other gentlemen, Lienbar readily disclosed the extreme distress of his mind occasioned by the remembrance of his former crimes—he now apprehended his life to be in some danger from the wound he had received—he declared that he had been guilty of wilful murder and perjury: and with tears in his eyes and apparent contrition of heart, expressed great concern for his soul; but the interview being then necessarily short, Lienbar was unable to enter so fully into the detailed circumstances of his condition as he wished, and desired Mr. Clark soon to call on him again.

In the evening Mr. Clark, accompanied by Capt. Washburn, the prison-keeper, and one of the overseers of the prison, called again at the hospital-room—Lienbar appeared glad to see them. At this interview he voluntarily related the most important incidents of his life; the substance of which is as follows:

That he was born of poor parents at Stockholm—that his father died leaving him young—that he was educated in the religion of the Lutheran church—was taught to read the bible familiarly, learned the ten commandments, the Lord's prayer and the catechism.—That he left Sweden when about 20 years old, went over to Scotland where he continued about 5 years as a laborer at the business of a ship carpenter. From Scotland he went to England and was soon after impressed into the sea service—that he served about a year in the Tenebris, after that about the same length of time in the Cerberus, and a while on board the Acasta frigate—that in 1803 he went a voyage to St. Bartholomews, in the brig Malagena, belonging to Gottenburg.—That while lying at St. B. part of the crews of two ships, among whom he was one, were one night on shore in a frolic, became rude and noisy, and were out till a late hour; they met the watch in the street, fell upon them, beat and wounded a number of them and made their escape to their ships—that a few days after he and some other of his comrades, among whom was one Andre a Swede, were by the vigilance of Mr. Winter, who lived near the battery, arrested, and after trial, flogged 39 stripes for their abuse on the watch.—That Winter having been on parole that night, particularly recognized Lienbar and Andre took a walk into the country a few miles back of the town, and returning in the dusk of the evening met Mr. Winter, in the street alone.—"There comes Winter," (said Andre), "now let us pay him"—to which Lienbar agreed.—Upon coming up to Winter, Andre struck him on the head with a stone, beat him down and repeated the blow—that he, Lienbar, then took a heavy stone and threw it down upon Winter's breast, which instantly killed him. Andre then drew a watch from Winter's pocket, and leaving the dead body in the street they returned aboard ship.—About ten days after this, Andre offered the watch for sale to different persons, to some of whom it was known, and being marked with the initials of Mr. Winter's name, Andre was arrested upon the charge of the murder. Upon the trial Lienbar offered himself as a witness to exculpate Andre from the charge; and testified that during the whole afternoon and night on which the murder was committed, he and Andre were together on board the brig and neither went on shore—that a day or two after the murder, Andre showed the watch of a certain sailor who was then at St. B. but had since gone away. Upon this testimony Andre was acquitted.

It was a matter of some surprise to those who were present at this interview, that this poor wretch should manifest so much greater concern and distress of mind about his perjury than the murder of Mr. Winter. He feared, he said, that he had committed the unpardonable sin by laying his hand upon the bible and swearing to Almighty God that he would tell the truth, and then wilfully falsify it. "O that little prayer, (to make use of his own words and accent,) dat little prayer de end of Oate, "So help me Got," seemed to

hang upon his soul with a most oppressive weight. He observed that in reflecting upon his conduct he felt the justice of God in doing him to hell, and had lately, often prayed for mercy; but he expressed no hope of mercy except it might be inferred from his mentioning the case of the thief on the cross, which he appeared to do with peculiar impress and interest.  
Newgate Prison, Granby, May 5, 1817.

REVIVAL IN BRIDGEWATER.

[The Rev. Gentleman who has favored us with the following article, will please to accept our thanks for his "labor of love"; and we hope other Clergymen, who may have it in their power, will follow his example; and by relating what the Lord has done for them, still more encourage the prayers and strengthen the faith of the people of God, who take a deep interest in such narratives as these.]

To the Editor of the Recorder.

Dear Sir,—Although your paper, and others of similar character, have recently abounded in general notices of the revival of religion in various parts of the American Church; it seems desirable that some more particular accounts should appear, for the comfort and encouragement of those who, in this eventful day, are hoping, praying and "waiting for the consolation of Israel." Such accounts, though necessarily imperfect, and far less interesting than the scenes which they describe, have ever been welcomed by all who have the cause of religion at heart; and have often been instrumental in diffusing the knowledge and love of Him, whose sovereign grace they record. If the reconciliation of one sinner to his offended, but merciful Sovereign, is a subject of grateful joy among the angels in heaven, we may confidently invite the attention of "all them that fear God," while we "declare unto them what He hath done for many souls."

It is frequently observed that, when reviving his work in any particular church or society, the Lord chooses such a time, and such means and modes of operation, as may render "the excellency of his power" most admirably conspicuous. "In the midst of the years" of declension and darkness, he "makes known" his ability and readiness to answer prayer, and "in wrath remembers mercy." This remark has been eminently exemplified in the event, of which, (at the request of many witnesses and others,) I would now rear a simple but grateful monument.

At the close of the year 1815, the fourth church in Bridgewater was sunk into a state of deep declension and stupidity. During the faithful ministry of their first pastor, the Rev. John Porter, and of his colleague and successor, the Rev. Asa Meech, the spirit of grace and of supplication had been repeatedly poured forth; and of the fruit of those revivals, about 140 remained at the time of my ordination, Oct. 1812. Since that period the additions (but 8 in number) had been exceeded by the deaths and removals. Thus we were gradually "minished and brought low," both in numbers and in graces. The conferences, which had formerly been frequent and interesting, were nearly discontinued. Experimental and practical religion had become a rare subject of conversation, even among those who professed to have an interest in it; and "the lust of the flesh, the lust of the eye, and the pride of life," the great "antiternity of the world's worship," seemed making rapid advances toward an undisputed empire over us. But now the Great Head of the Church, who is ever mindful of that covenant, which his people are so prone to forget and to violate, was pleased to bring us, as we trust, to consideration and repentance. Among the means employed for this purpose, we may notice the monthly Concert of Prayer, in which our church, about this time, united. While thus attempting, in conjunction with so many of our brethren and sisters in this and other lands, to bring before the throne of grace the affecting case of a "world" that "lieth in wickedness," we began to realise our own great need of those divine influences, which we had associated to implore. While we were endeavoring to "order the cause" of the benighted heathen before God, and "filling our mouths with arguments," drawn from the testimony of his word concerning the infinite value of immortal souls, the wonders of redeeming love, and the "exceeding great and precious promises" of the everlasting covenant; our own distinguishing privileges and peculiar responsibility rose solemnly to view: and we were led with increasing earnestness to pray that, while the Prince of Peace should ride forth among the distant nations, conquering and to conquer, in the cause of truth and meekness and righteousness, he would look in infinite mercy upon us, before whose sins against light and love, the guilt of the benighted Pagans seemed almost whitening into innocence.

A weekly meeting for prayer had been established by some of the brethren of the church about 20 years before, & was still attended, at the houses of the surviving associates in rotation. I had occasionally met with them, as I found it convenient; but, early in the last year, was impressed more than ever before with the duty and privilege of a more regular attendance; and resolved that nothing but the claim of paramount duty should prevent it. When this resolution was first enforced, I found but "two or three" of the praying company remaining. An aged father in Israel, (at whose house the meeting of that week was appointed,) his companion and daughter-in-law, together with one of the deacons, and two brethren of the church, composed our whole assembly. The severity of the weather might in part account for this, but not wholly. It was, in more respects than one, "a day of darkness, and of gloominess, a day of clouds & thick darkness," and amidst the wintry blast which howled around our retired and humble oratory, we heard the "mourning" voice of "the ways of Zion."

But they had not long such occasion to mourn. In the course of a few weeks, our numbers had so increased, that private dwellings could not well accommodate us; and we, accordingly, resorted to a school-house in the centre of the parish: & from this also, we were soon under the happy necessity of removing to the house of public worship. Some weeks previous to this, I was encouraged, by the appearance of increasing solemnity among the people, to renew the appointment of Enquiry Meetings, for the accommodation of those who might be disposed for free and familiar conversation on experimental religion. Such appointments had been formerly made, but were discontinued for want of attendants. An evening was publicly mentioned for a recommencement of them at my house; but I was suffered to pass it in sad and gloomy solitude.

On the ensuing Sabbath I stated the humiliating fact, and expressed my deep regret that, among so numerous a people, none appeared desirous to propose the all-important question, "What must I do to be saved?" In the hope, however, that this discouraging appearance might be in part accidental, the appointment was renewed; and on the stated evening in the following week, eleven anxious enquirers for the way to Zion presented themselves: and from week to week their number increased, until, early in the month of May, I found it necessary to divide the meeting, and devote one evening in the week to males and another to females. The number of each was about 50; of whom some, in each succeeding week, obtained joy and peace in believing. But the religious impressions were not confined to those, who were principally young persons. A deep solemnity seemed to pervade the whole parish. Conference meetings from house to house were daily thronged with eager listeners

to the word of Life; and the frequent application of the precious promises of the Gospel, to those who were solicited for personal conversion or comfort, left me scarcely a Sabbath the place where prayer was made was occupied; and many of the "anxious souls of those, who had been discovered their alarming deficiency in religious needful;" but frequently those who were appointed, in different parts of the parish, at the same time. Of course, the interest prevailed in all. Many were the language of the Psalmist on their lips, and hear, all ye that fear God, and unto me, and hear my cry. He heard also out of a horrible pit, out of the goings, And he hath put a new mouth, even praise unto our God: see that the Lord is: blessed is his trust in him! Others, overcome by emotions, sunk down, as at their baptism, to bathe them with tears of joyful joy; or stood, in most "expressive" midst the circle of their friends, and looked unutterable things; while others were trembling beneath the awful law, and crying to God out of love of guilt and despondency, where of death compassed them, and the grave held upon them.

In the ordinary intercourse of the responding seriousness was made, the agricultural engagements of the week withdrew their attention from the possession of their minds. Even those under no special or distinct impression, far convinced of the reality and necessity of religion, by what they saw and heard, opposition was made. In every circle, a serious turn, and suggestions of cal truth seemed never out of place. So prevalent, indeed, was this mind, that even the bustle and parade of the spring muster, with a degree of licentiousness; well knowing how numerous the temptations attendant on such occasions, anxious fears were disappointed. The distinguished, not only by sobriety, but by the bottle, that notorious and insidious inspirer of military ardor, was silenced; the drum scarce obtained a distant sunset, (an almost unprecedented occurrence,) and the parade-ground and adjacent streets were peaceful silence.

Wednesday, June 19th, was set apart, as a day of public thanksgiving, for his wonderful works of grace and the exercises of the afternoon and long he had in sweet remembrance, trust, who were the subjects and

A joy unspeakable and full of glory. The number of those who, during the past year, had been converted, was about 150. Many of these, however, religious experience some years had been of males and females was nearly equal, as from 7 to 80. Eighty-three yet united themselves to the church, some are still engaged in active warfare with their state and duty; while others much reason to fear that their conversion prove like the "morning cloud and early dew." The doctrines which have been the Spirit, in effecting his work, toward us, are those ordinary doctrines, "the doctrines of grace." The frequent corruption of mankind—the generation by the influence of the law, the sovereignty of God, in electing those whose influences—redemption by the justification by the righteousness of a diator—together with the precepts of piety and morality which his gospel has been made the principal subjects of course and private conference, and the writer of this article, but also by brethren in the ministry; to take this opportunity of renewing the knowledge of their abundant, successful labors among us in various respects.

Concerning the effects of the conversion and character of the church, we may speak with diffidence: the many things we offend, all; and of the glory of God. Yet I think that, in general, they have been the evincive of the true tendency of the above mentioned; and that the Spirit, who have "subscribed unto the Lord, and surmounted the name of Israel," appear to have been Saviour with that living, active faith, which his gospel requires. About 17 months have elapsed, since work commenced among us; and we have to hope that it is not yet at an end. Frequent as formerly, they were frequent appearances. Our meetings were usually solemn; and since we have had Him "who heareth prayer," and mercy for thousands, "we cannot but will "revive us again, that there be joy in him;" and that there be joy among us, to whom that gospel, among us, so solemnly to bear, in word only, but also in power, and in Ghost, and in much assistance.

DANIEL DAVIS, (Mod.)  
North-Bridgewater, (Ms.) May 1817.

REVIVALS OF RELIGION.

An interesting revival of Religion has been commenced, and is still progressing in the town of Bridgewater, in the County of Bristol, in the State of Massachusetts. About thirty have recently been converted, and many more are under the influence of the Holy Spirit. The subjects of divine grace, among the members of the Academy, and a great number of the people, are daily increasing.

Another in Penobscot, under the labors of Mr. Cornish, has brought twenty into connection with the church, and many more are enquiring what they "shall do." A pleasing concern for the souls of the people, has also recently prevailed in Blackville, Maine. Ninety persons have been born into the Kingdom of God, and those that good people are not a very considerable number.

There is a very considerable revival in Raymond, N. H. The congregation in Raymond, 33 were received into the church, 33 were baptized, 10 were confirmed, and 10 were working continues. This revival is taking place under the preaching of the Missionary Society, and the Rev. Mr. Cornish, who is employed by the Society for promoting Christian Revival, is the fruit of the religious work in this town. The fruit of the religious work in this town is between the Rev. Mr. Cornish and the Rev. Mr. Cornish.

INSTALLATION.

The Rev. CALVIN PITMAN was installed over the Congregational Church in Charlestown, Ohio, on the 25th of May, 1817. The services were performed by Rev. Giles W. Conkey, 17, 18, 19. Charge by Rev. Wm. A. Coffey, at the Congregation by Rev. Wm. A. Coffey. Fellowship by Rev. Wm. A. Coffey.







